

## Our Christmas

### NEWS BRIEFS

#### HEALTH MINISTER PAYS TRIBUTE TO MISSION HOSPITALS

NEW WESTMINSTER, B.C. — Speaking to the Kiwanis at New Westminster recently, Health Minister Paul Martin gave an address on Indian Health Services. We quote a significant passage:

"I should like to pay a tribute," he said, "to the work done by the mission hospitals. From the earliest times the churches have been active in this field of endeavor. They have pioneered courageously in the face of frontier conditions and many other discouraging obstacles."

#### OLDEST CHAPEL IN NORTH AMERICA

QUEBEC. — At Tadoussac in Quebec, Bishop Napoleon Labrie, of the Gulf of St. Lawrence, took part in ceremonies observing the 200th anniversary of the Indian chapel, the oldest wooden chapel in North America. It was built by the Rev. Claude Godefert, Jesuit missionary, for the Montagnais Indians.

#### \$40,000 FIRE LOSS AT INDIAN SCHOOL

BRANDON, Man.—A cow barn and piggery at the Indian residential school, 1½ miles northwest of here, were destroyed by fire which swept the buildings on Nov. 15. A loft full of hay and straw and two silos were also destroyed.

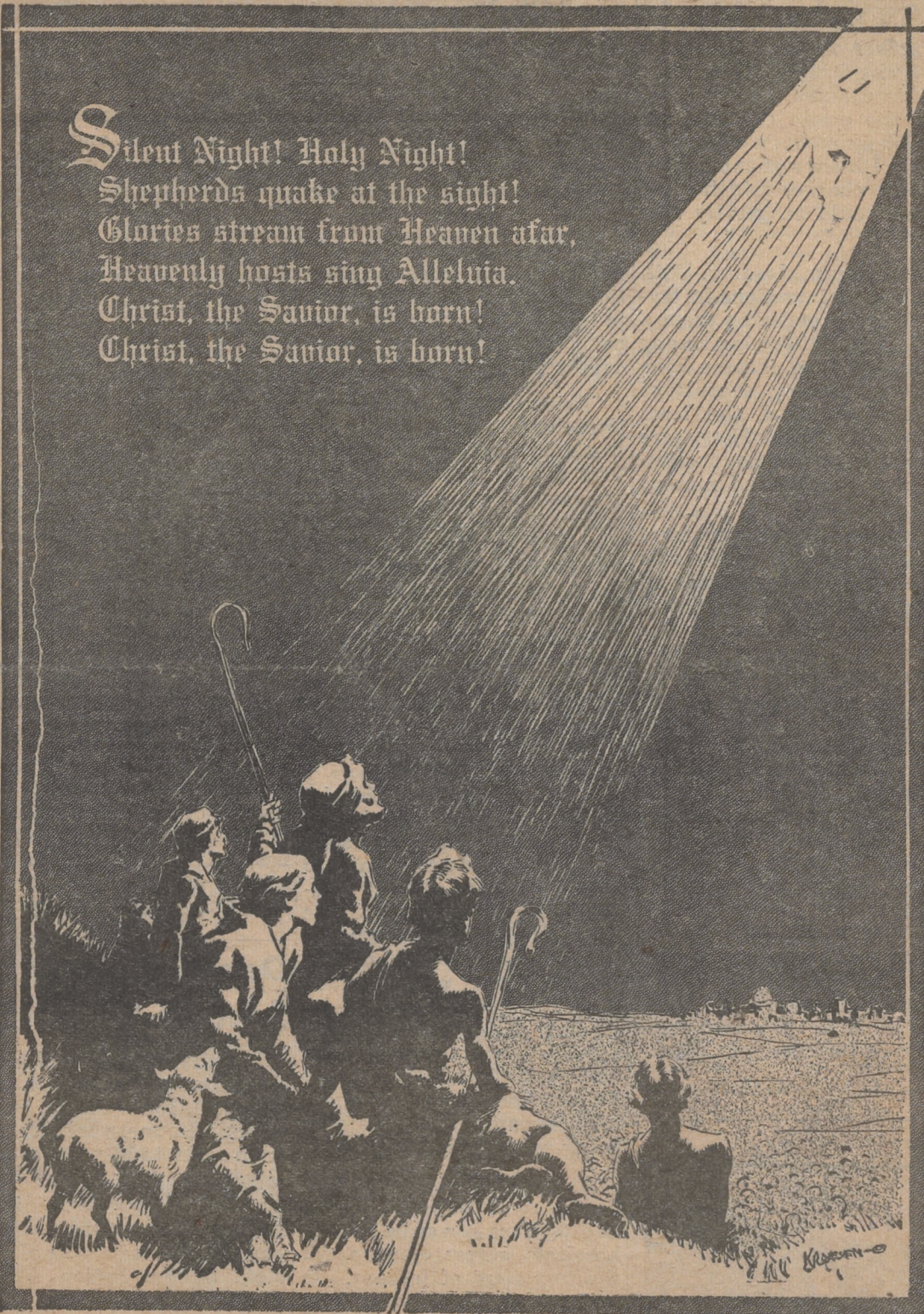
Cause of the blaze was not immediately known. Damage was estimated at between \$30,000 and \$40,000.

#### INDIAN HOSPITAL FOR BATTLEFORD

NORTH BATTLEFORD, Sask.—Another Indian hospital would be opened at North Battleford within a few months, Hon. Paul Martin, Minister of National Health and Welfare, announced recently.

Mr. Martin added that his department was proceeding on an \$800,000 construction program for Indian hospitals voted at the last session of parliament and included in the project was a 50-bed extension to the present hospital at Fort Qu'Appelle and a new powerhouse to replace the present one.

Silent Night! Holy Night!  
Shepherds quake at the sight!  
Glories stream from Heaven afar,  
Heavenly hosts sing Alleluia.  
Christ, the Savior, is born!  
Christ, the Savior, is born!



AND it came to pass, that in those days there went out a decree from Caesar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrenus, the Governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, out of the City of Nazareth into Judea, to the City of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary, his espoused wife, who was with child.

And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her firstborn Son, and wrapped Him up in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night watches over their flock.

And behold an angel of the Lord stood by them, and the brightness of God shone round about them and they feared with a great fear. And the angel said to them: Fear not; for, behold, I bring you good tidings of great joy, that shall be to all the people: For, this day, is born to you a Saviour, who is Christ the Lord, in the City of David. And this shall be a sign unto you. You shall find the Infant wrapped in swaddling clothes and laid in a manger. And suddenly there was with the angel multitude of the heavenly army, praising God, and saying: Glory to God in the Highest; and on earth peace to men of good will. And it came to pass, after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem, and let us see this World that is come to pass, which the Lord hath shewed to us.

And they came with haste; and they found Mary and Joseph, and the Infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this Child. And all that heard, wondered; and at those things that were told them by the shepherds.

Luke II, 1-19

### GREETINGS

Christmas comes as a feast of joy and brightness for all God's creation. 'Tis a joy that has endured through twenty centuries and which has never waned. 'Tis a brightness ever renewed each year as nature dons her immaculate mantle of snow; a brightness calling for spotless cleanliness in souls.

In France it is NOEL, in Germany it is WEIH-NACHTEN, the Scotch call it YULE, the Italians IL NATALE. No matter the language the feast of Christmas remains the same all over the world. The birth of Christ over 1900 years ago rated as an event of world-wide significance still affecting the tides of history.

The eras have gone down in history as "before and after Christ" (B.C. and A.D.) The word CHRISTMAS appears as one of the most suitable to mark this wonderful event of the birth of Jesus, Son of God. It is the result of the combination of CHRIST and MASS, and thus gives, in a word, the very meaning of the feast.

Too much emphasis has been laid in our country on Christmas trees, greeting cards, Santa Claus, the exchange of gifts, and so forth, without any reference to the major ideas which should come first: Christ and Mass. The various customs of the country should not overshadow the main ideas of the feast.

A Christmas tree is a befitting decoration in the home, but its dazzle should not blemish the beauty of the grotto of Bethlehem. The richly laden tables of Christmas Eve should not take the place of the Eucharistic banquet.

The spirit of Christmas calls for joy and brightness. Joy for the great exchange mentioned in the Scriptures, in which God offers us a place in His Heaven in exchange for a humble home for Himself here on earth. Brightness for the good will born of our union with Christ are dramatized in the Sacrifice of the Mass.

Hence our good heart wishes to all our readers: MAY PEACE, LOVE, JOY, HOLINESS OF CHRIST BE UPON YOU AT THE MASS OF THE NATIVITY.

The Editor.

#### INDIAN SCHOOLS HEAD DIES

OTTAWA. — Superintendent of Indian school administration for the Church of England in Canada, Canon H. A. Alderwood, died Nov. 11 after collapsing during Remembrance Day services on Parliament Hill. He was the victim of a heart attack.

# INDIAN RECORD



A NATIONAL CATHOLIC PUBLICATION FOR THE INDIANS OF CANADA

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## Dr. Shumiatcher's Charges

Speaking to a group of Regina College students recently, Dr. M. C. Shumiatcher, legal advisor to the Sask. Government, leveled astonishing charges against the Indian boarding schools in the province; according to press reports he said that the pupils were "being given callous treatment, verging on cruelty", also that education in Church boarding schools has progressed very little and that the Indians were not given proper facilities for advancement.

Now it seems to us that Dr. Shumiatcher is generalizing too much. His first statement can be dismissed summarily as being untrue. When Dr. Shumiatcher was questioned on the statement of "callous treatment" he declined to amplify his accusation, but claimed that his charges were backed by documentary proof. We know the origin of the complaint which was brought to Dr. Shumiatcher's attention, and it is groundless. Mr. R. A. Hoey, Director of the Indian Affairs Branch, commenting on these charges said he had heard nothing of them, and that he would be greatly surprised if they were true.

The charges are, to say the least, very misleading. With all due respect to Dr. Shumiatcher's good intentions in trying to help the Indians we feel that he is rendering them a great disservice in fostering a spirit of dissatisfaction among them. Many unprejudiced and representative citizens have visited more than once the Indian boarding schools of Saskatchewan and nowhere have they found the least evidence of "callous treatment" given the pupils. They were struck by the happy, homelike atmosphere of these institutions, and they were amazed at the scholastic and manual achievements accomplished in these schools.

It is historically false to affirm that the Government of Canada 'farmed out the education' of the Indians to the various Churches. Before the Government ever took an interest in the education of the Indians the missionaries of the various churches engaged in Indian work had created schools for the children; these schools were only later subsidized — to a certain extent, never fully, — by the Government. Moreover the Church schools for the Indians have tried to maintain the educational standards of the province. They are regularly inspected by the provincial inspectors of the Department of Education: the inspectors' reports, which are official, tell a story of progress comparable to that achieved in the rural schools of the province. Many Indian schools show a great improvement in the past years in vocational training which is given the pupils along with purely scholastic training, and thus are superior to many schools for the white children.

Giving due consideration to the true facts we are sorry to witness such unfairness on the part of one who should be better informed. We would welcome a serious investigation and an unbiased report which should be given the same publicity by the press as was given to Dr. Shumiatcher's attack on both the Churches and the Government of Canada.

G. L.

## \$800,000 for INDIAN HEALTH

The Hon. Paul Martin, Minister of National Health and Welfare, arrived in Winnipeg, Nov. 15, en route to Ottawa after a tour of inspection of Indian hospitals and family allowances regional offices throughout the four western provinces. The purpose of Mr. Martin's visit was to see at first hand the work being done by the Indian Health Services division of the Department of National Health and Welfare and to confer with the officials of the family allowances offices in each province.

Mr. Martin's trip carried him as far as Nanaimo, B.C. The minister visited more than twenty Indian hospitals, nursing stations, Indian reserves and residential schools in the four western provinces. Earlier in the year Mr. Martin made a trip to Moose Factory on James Bay, to Norway House and to the Indian agencies around Nipigon and Long Lac, Ontario. Recently Mr. Martin also inspected Indian health services in the Maritimes. Since becoming minister responsible for the administration of Indian health services, less than a year ago, Mr. Martin has now visited the majority of the hospitals operated by his department.

During his visits to the various hospitals and reservations, Mr. Martin found much to impress him with the work being done to stamp out tuberculosis amongst the Indians.

"Primarily our Indian hospitals are being used for the treatment of tuberculosis. This disease is by long odds the main cause of death among the Indian population. The rate per 100,000 population is about 700 as against 40 per 100,000 among the white population. At the present time about one per cent of Indians and Eskimos in our population contribute about 12 per cent of tuberculosis deaths in Canada."

### Services Increased

Mr. Martin said that his department is increasing its Indian Health Services staff along the lines set out in 1946 before the special joint committee of the senate and the house of commons appointed to examine the Indian Act. The total staff of the Indian Health Services division, including field workers and administrative personnel, is between 800 and 900. About fifty of these are permanent civil servants, the remainder being temporary employees.

At the present time the Department of National Health and Welfare has some twenty hospitals across Canada for the treatment of Indians. In addition, the department contributes to the support of 21 mission hospitals and uses the services of more than 400 conveniently located public hospitals.

Mr. Martin also said that the department has an \$800,000 construction program under way for building of new hospitals and nursing stations as well as extending existing installations to relieve overcrowded conditions. In the remote areas the department is using two-way radio telephone to keep nurses and doctors in touch with treatment centres.

Mr. Martin paid a tribute to the work being done by the mission hospitals of all religious denominations. "From earliest times the churches have been active in this field and no praise is too much for the great work they have done."

### In British Columbia

In British Columbia, Mr. Martin visited the 185-bed Indian Hospital near Chilliwack and the 200-bed Nanaimo Hospital, which was formerly a military hospital. At Miller Bay, near Prince Rupert, there are 150 tubercular Indians who are receiving treatment at the former R.C.A.F. hospital.

### In Alberta

At Edmonton, Mr. Martin visited the 350-bed Charles Camshell Indian Hospital, recently taken over from the American Army, and which is the largest single addition to the chain now being operated by the department. Mr. Martin was also at Wetaskiwin to the Hobbema Reserve where he announced that the department had under consideration a plan to construct a new hospital. The proposed addition would be used mainly for maternity cases with major surgical cases being transported to the Camshell Hospital at Edmonton.

Also in Alberta, Mr. Martin visited the Sarcee Hospital at Morley and the Blackfoot Hospital at Gleichen. Particularly Mr. Martin was impressed by the quality of work being done by officials in these places. This year to date more than 7,000 Indians in Alberta have been X-rayed for tuberculosis.

### In Saskatchewan

After leaving Regina Mr. Martin drove more than 400 miles to visit Indian reserves, hospitals and residential schools in Saskatchewan. At Fort Qu'Appelle he inspected

the modern 70-bed Indian Hospital there. Mr. Martin paid a tribute to the assistance and co-operation given to the department by the Saskatchewan Anti-Tuberculosis League, which has played a major part in reducing the incidence of tuberculosis in Saskatchewan. A new power house will be added to the Fort Qu'Appelle Hospital as well as a 50-bed extension to the present accommodation.

On the Crooked Lakes Indian Agency, near Broadview, Saskatchewan, Mr. Martin inspected the nursing station and visited patients in the General Hospital at Broadview.

### In Manitoba

At Brandon, Mr. Martin visited the 200-bed former military hospital, which has been taken over by the Department of National Health and Welfare and which is rapidly reaching capacity in the treatment of tubercular Indians. He was accompanied on the trip to The Pas by Ralph Maybank, M.P. for Winnipeg South, newly appointed parliamentary assistant to Mr. Martin and the Hon. Ivan Schultz, Manitoba Minister of Health. Dr. P. E. Moore, Director of Indian Health Services, who has been with Mr. Martin throughout the whole tour of inspection, was also a member of the party.

Mr. Martin was highly appreciative of the work being done by the Sanatorium Board of Manitoba, which operates the Brandon and the Clearwater Lake Hospital on behalf of the Department of Health and Welfare. He said that plans are being considered for a \$40,000 addition to the Clearwater Hospital to increase the capacity to 185 beds and to supply a fireproof centre block for the institution.

Continued on Page 3

## Denominational Indian Schools Are Progressive

OTTAWA.—The Indian Affairs Branch operates 271 day schools and 76 residential schools across Canada, from Eskasoni, Nova Scotia, to Aklavik, in the Northwest Territories. In these schools are nearly 20,000 pupils, ranging from seven to 16 years of age.

Notwithstanding the serious difficulties of administering such a vast network of schools, the educational services of the Indian Affairs Branch have met with very satisfying results, due to the co-operation of the churches, Roman Catholic, United, Anglican, and Presbyterian.

We note particularly the fact that 36 ex-pupils of these schools have returned to them as teachers. This year four more Indian teachers are studying in Normal Schools.

The work accomplished in four Indian schools of Canada will indicate the value of the work done in these schools.

This year 20 graduates of the Shingwauk Boarding School are attending the Sault Ste. Marie High School. Of the three High School graduates of last year, two of them are in business houses, and the third one is training for nursing. Seven other pupils graduated with honors last year.

The Indian schools are following the provincial cur-

ricula, and are inspected by the Provincial Department of Education inspectors, except in British Columbia, where they have a regional inspector. Besides scholastic work on a par with rural schools in the provinces, most Indian schools have an up-to-date vocational training program and train their pupils in the arts of music, handicrafts, etc., which compares favorably with city Grammar and High Schools.

From Caughnawaga seventeen pupils are attending the Victoriaville College, while two are at Ottawa University.

The Lebreton Indian School Cadet Corps has won the Saskatchewan Grand Challenge Trophy, besides achieving grand results in musical, dramatic and athletic competitions.

The Indian Boarding School at Mission, B.C., which has a high scholastic standing, has also won the provincial championship for recreational centres gymnastic competitions.



## NORTH SURVEY UNDER WAY

REGINA, Saskatchewan. — Extensive economic and social surveys of settlements in the remote areas of northern Saskatchewan are being undertaken by the provincial government, Resources Minister J. L. Phelps announced recently.

The surveys will be continued this winter and next year until every settlement has been included. Approximately 11,000 people, mostly Indians and Metis, live in the north.

Malcolm Norris, district employee for the resources department, has already completed reports on Deschambault and Cumberland House. La Ronge, Snake Lake and Portage La Loche are next on his schedule. The reports average more than 100 pages of printed matter and are made up of informational material and recommendations for future plans.

The reports include the

number of people in each settlement, their income from fishing and trapping over a period of years, costs of food in the area, freight charges, living conditions, and in general all aspects of life in the north.

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### AT OTTAWA U.



Robert Jocco and Gary Delisle, of Caughnawaga, are taking their 3rd year of the classical course at Ottawa University.

## History of Indians Briefly Outlined

With the advent of the 19th century and the coming of the white man the North American Indian got in the way of civilization and the Indian had to go, said Douglas Fraser, K.C., in an address to the Gyro club of Regina, on Oct. 7. He spoke on "The Social History of the North American Indian."

The aboriginal Indian was a man of culture, healthy and free from disease and deeply religious. The Crees have a beautiful language, very accurate, euphonious and expressive and embraced a vocabulary of 16,000 words.

With the coming of the horses and fire arms, the wanton destruction of the beaver and the buffalo spelt economic disaster to the Indian, Mr. Fraser pointed out. It is estimated 31,000,000 buffalo were destroyed and with them went the Indian's clothing, his tents, his boats and his food, even the buffalo chips he used for fuel.

The Indian had his own system of theology, as deep a sense of God in nature as Wordsworth and of the divinity in man as Carlyle. They believed in prayer, the existence of Spirit, the coming of the Redeemer, the immortality of the soul and a future state.

With the influx of settlers all over the west the Canadian government realized the Indians had rights which must be respected and so between 1871 and 1877 there were negotiated seven treaties by which the natural title of the Indians was relinquished on fair and just terms.

It may be said to Canada's honor she has never broken treaty with the Indians and the Indians have kept the treaties in the spirit in which they were made.

Mr. Fraser closed his address with the reading of Pauline Johnson's poem, "The Legend of the Qu'Appelle."

(Regina Leader-Post)

### INDIAN BEAUTY QUEEN



Beauty Queen of 3,000 Iroquois Indians at Caughnawaga Reserve (near Montreal), is Princess Bluebird (left), shown here receiving her trophy.

## FORT FRANCES CHURCH BURNS FOR SECOND TIME

For the second time since the establishment of the missions at Fort Frances, the church built on the reservation for the Indians has been destroyed by fire. The first religious edifice, of logs, was erected in 1898 by Father Allard, O.M.I., and was later abandoned. In 1914 Archbishop Langevin blessed the second church, a beautiful structure put up by the Oblate priests and brothers, with the help of the Indians. Valued at \$15,000 this building was totally destroyed January 20, 1920 in a fire which has been clearly shown to have been of incendiary origin.

Seven years later, a third church was ready thanks to the work of Fathers Brassard and S. Perreault and the generosity of many benefactors. Although not as beautiful as its predecessor, the building served the purpose well and, in addition to premises for worship, provided halls in the basement for parochial activities and the club rooms of the famous K. of C. Club.

Fire of as yet undetermined origin destroyed the church Saturday evening, November 15, while the Oblate missionaries and the nuns in charge of the nearby Indian residential school succeeded in saving other buildings and in preventing harm to children under their care. In spite of the continued poverty of the Indians and the high cost of building materials, it is hoped that, as in the past, Divine Providence, through benefactors, will permit the early reconstruction of the church, which was partially covered by insurance. Rev. Fr. V. de Varennes, O.M.I., is principal of the school and director of the mission, assisted in the school by the Grey Nuns of Montreal.

### GIFT FOR PRINCESS FROM POPE PIUS XII

LONDON, Nov. 14. — (Radio, NC) — His Holiness Pope Pius XII gave a wedding present of 12 pieces of fine Dresden porcelain to Princess Elizabeth. The gift was presented to the Princess personally at Buckingham Palace by Archbishop William Godfrey, Apostolic Delegate to Great Britain. At the same time the Archbishop handed her Royal Highness a personal letter of congratulations from the Holy Father.

### NAMED ARCHBISHOP OF REGINA

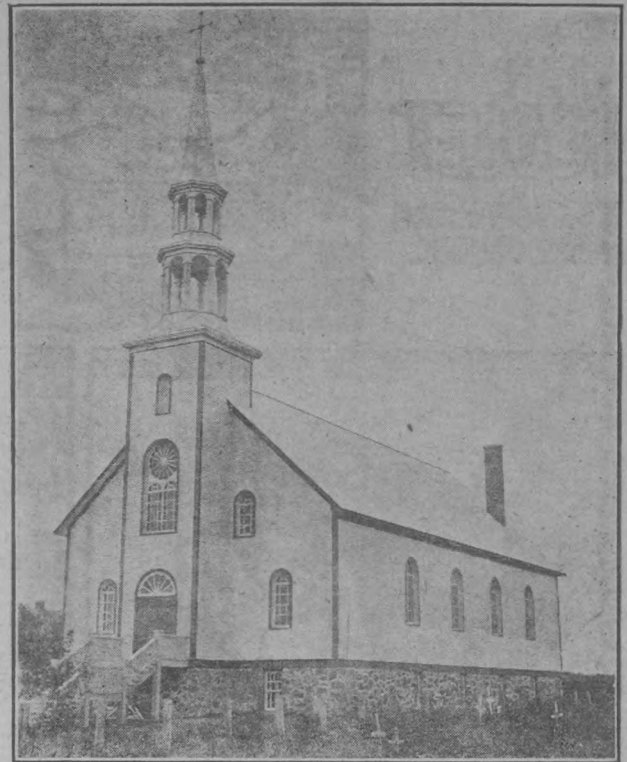
REGINA — (Leader Post) — One of the best-known and best-liked padres in the Canadian army during the Second World War, Msgr. M. C. O'Neill, D.P., O.B.E., M.M., has been appointed by Pope Pius XII as Archbishop of Regina.

### \$800,000 . . .

Continued from Page 2

Mr. Martin said that he had been greatly impressed by the beneficial effect of extending family allowances to the Indians. "In areas where hunting and trapping have been poor," Mr. Martin said, "family allowances have proved to be a lifesaver for many Indian families. The Indians realize that the allowances are for their children and are using them for the purchase of better clothing and better foods."

Summing up the work of his department amongst the Indians, Mr. Martin said: "We have a moral obligation to do everything possible to provide better health conditions among the Indians and to help them maintain themselves by improving their standard of living. Good health and better living conditions are the goals which the Indian Health Services Division of the Department of National Health and Welfare keeps in mind."



### AN APPEAL

Our little church on the Indian Reserve of Couchitching was entirely destroyed by fire on November 15th, 1947. When the firemen arrived, the fire was already out of control. They were able to save the school and other buildings, but nothing was saved from the church.

For the time being, we try to accommodate our people as best we can in the chapel of the school, for Mass and other exercises, but, it is absolutely necessary to rebuild the church. Being deprived of material means, our task is particularly difficult due to the high prices now prevailing.

Dear friends and benefactors, we realize that your generosity must be solicited by many causes, but we are obliged to go to you, praying you to be so good as to help us, according to your means, for the spiritual welfare of the Indians.

We thank you beforehand, and we profit by this opportunity to ask also the assistance of your prayers, while we promise you a grateful remembrance in ours. — Rev. V. de Varennes, O.M.I., Fort Frances, Ont., Nov. 21, 1947.

### PRESENTATION TO CHIEF RED FEATHER

Chief Red Feather of the Saskatchewan tribe of Assiniboines, is now fully equipped to take his place at the council fires. When he was made a chief in July, 1945, he received an ornamental headdress and pipe and peace and recently he got his "fire bag."

Although the chief enjoys an occasional pipe, it is doubtful if he will fill the bag with the required sticks, flints and tobacco or hang it in his wigwam, for Chief Red Feather is Premier T. C. Douglas, of Saskatchewan.



Premier T. C. Douglas as Chief Red Feather.

Mrs. Dan Kennedy, wife of an Assiniboine Indian, presented Mr. Douglas with the buckskin fire bag, which was decorated with fine Indian beadwork. One part of the fire bag contains an example of porcupine quill work dyed in red ochre. Mrs. Kennedy is one of the few Indian women left in the west who can do porcupine quill work.

### CARIBOU SURVEY WILL HELP INDIANS

OTTAWA. — The R.C.A.F. probably will undertake a survey of the caribou population of the Northwest Territories next spring, Air Commodore H. B. Godwin, air force representative, told the Northwest Territories council recently.

The survey, requested by the western provinces and the federal resources department, would involve a photographic record of the caribou before the break-up in June, followed by a scientific expedition in which experts would be flown into the caribou areas to study conditions from the ground.

Importance of the caribou as food for the native population of the far north, coupled with a fear that caribou could be becoming extinct prompted the study.

Co-operation of the provinces would be sought in finding personnel for the study, since the survey was first suggested at a Dominion-Provincial wild life conference.

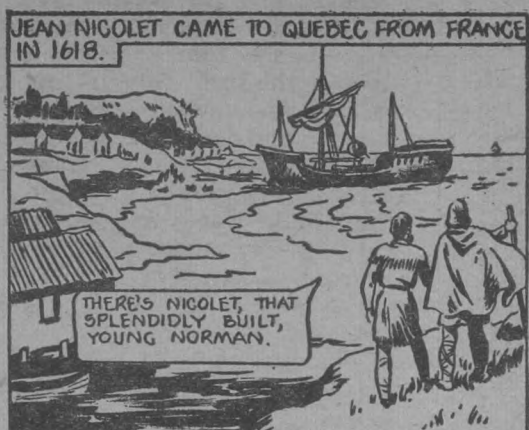
### RABBITS BACK AT HUDSON BAY

HUDSON BAY, Sask. — The so-called "snow shoe" rabbit, a rarity in this district for the past two years, have been reported by bushmen coming into Hudson Bay.

Old-timers claim the rabbits come in cycles each seven years. During this cycle they become so thick they become a pest. They cause damage to young trees by chewing the bark in a complete circle around the tree, thus killing the tree.

# THE TRUE STORY OF JEAN NICOLET

FIRST WHITE MAN IN WISCONSIN.



THE AGE-OLD DREAM OF THE NORTHWEST PASSAGE GRIPS NICOLET.



NICOLET SETS OUT FROM FRENCH HEADQUARTERS IN EASTERN CANADA.



AFTER A LONG VOYAGE FULL OF HARDSHIPS, NICOLET LANDS NEAR DE PERE IN 1634. EXPECTING TO FIND ORIENTALS, HE DRESSED LIKE A MANDARIN.



BACK IN EASTERN CANADA, NICOLET MARRIES, TRADES WITH INDIANS.



THREATS TO TORTURE A CAPTIVE MEAN WAR BETWEEN INDIAN TRIBES. THEIR FRIEND NICOLET IS THE ONLY MAN WHO CAN PREVENT SLAUGHTER.



AT SILLERY ON ST. LAWRENCE THE CANOE CAPSIZES. NICOLET CANNOT SWIM. THE YEAR IS 1642.



## THE FIRST CHRISTMAS

## THE COBBLER AND HIS GUEST

(As Told in CATECHISM COMES TO LIFE)

There lived in the city of Marseilles, a hundred years and more ago, an old shoemaker called Martin. One evening during the Christmas season he sat alone in his little shop reading about the visit of the Wise Men to the Infant Jesus, and of the gifts they brought Him, he said to himself: "If Jesus had been born here, I know what I would have given Him!"

He rose and took from a shelf two little shoes of soft snow-white leather which he handled fondly. "I would give Him these, my finest work. I hope His mother would be pleased. Hmm-mm. But these are the thoughts of a foolish old man. The Lord has no need of my poor gifts."

hood gazed lovingly at the picture of his Lord in the cathedral? As he watched the driving snow in the deserted street, he thought of his joy when he would sit at the table with his Divine Guest.

While such happy thoughts were going through his mind, an old street-sweeper passed by, blowing on his hands to keep them warm. "Poor fellow, he must be half frozen," thought Martin. Opening the window, he called out: "Come in, my friend, and get warm, and drink a cup of hot coffee." The man gratefully accepted such a hearty invitation.

Soon after a poor woman carrying a baby paused to rest in Martin's doorway.

Quickly he opened the door and said, "Come in, warm yourself and the child at my fire. You seem ill."

"Yes," said the woman, "I am on my way to the hospital. I am alone—my husband is at sea."

"Poor child!" cried Martin. "Here, you must eat something while you are resting. And let me get a cup of warm milk for the baby. But what is this? You forgot to put on his shoes!"

"I have no shoes for him," sighed the poor mother.

"Then he shall have these I made a few days ago." And Martin took from the shelf the soft little snow-white shoes he prized so much and slipped them on the tiny feet. The young mother thanked him with all her heart and went her way. Martin resumed his post at the window.

Hour after hour went by. Many other needy people enjoyed the warm hospitality of the old cobbler, but the expected Guest did not appear. At last, when it was too dark to see anyone on the street, Martin lay on his little cot feeling very sad. "It was only a dream," he sighed. "I didn't believe and hope—but—He has not come to sit at my table."



Suddenly the room was flooded with light. Before Martin's eyes there appeared one by one, the poor street-sweeper, the sick mother and her child, and all the people he had helped during the day. Each one smiled at him as he heard Our Lord say: "Did not sit at your table, Martin? Whoever receives one such little child for My sake receives Me. I was hungry, and you gave Me something to eat. I was thirsty and you gave Me to drink; I was a stranger and you took Me in. . . I say to you, Martin, as long as you did it for one of these, the least of My brethren, you did it for Me."—(Courtesy Catechetical Guild).

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### PEN PALS WANTED

I would like to have pen pals of my own age. I am sixteen, and I am in the San. I will answer all letters.—Harrington Boyd, Fort William Sanatorium, Fort William, Ont.



# Legend of the Children of Lost Turtle Island

(By BIG WHITE OWL)

For many years it was believed that the Red Indian people are the remnants of the lost tribes of the Hebrew Kingdom of Israel. The first promulgator of this idea was a Portuguese Jew. About one century and a half later a pious young white man who said that he was guided by a magnanimous vision which, he claimed, led to the discovery of certain religious records engraved upon plates of gold that were buried and hidden in an Indian Mound near Palmyra in New York State, U.S.A. From these old records of "Lehi and Nephi" one Mr. Joseph Smith formed the famous Book of Mormon, an extensive 264,000 word Bible now used by more than 500,000 Latter Day Saints. Mr. Smith published this new Bible in the year 1830, founding the new religion in the same year with only six members or followers.

Now, I cannot entirely approve of the doctrine of "Mormonism," or for that matter any other kind of "ism." Neither do I wish to cast aside and completely ignore their viewpoints and ideas about life—I believe that knowledge and wisdom are to be found everywhere, and in everything!

Many strange theories and speculations have been put forth by prominent archaeologists and ethnologists as to the probable origin of the Red Indian race. A few of the leading scientists of our time have stressed the claim that Red Indian ancestry is purely Central Asiatic in character, etc., and that in some remote period in the pre-Columbian age migration had taken place by the way of the Bering Strait, and so onward into the Americas. The prevailing scientific opinions would seem to indicate that a North American Indian is someone or something about the equivalent of a transplanted Chinaman. . . . To that I would say: "Me think, maybe, white man all wrong!"

## Several Theories

No. 1—**The Asiatic Theory:** That North American Indians are all descended from Central Asia, and at some remote period crossed over from one continent to another via the Bering Strait route.

No. 2—**The Theory of Hebrew Origin:** That North American Indians are the remnants of the lost tribes of Israel.

No. 3—**The Egyptian Theory:** That New World native civilizations were all derived from Egypt.

No. 4—**The Autotochthonous Theory:** That the Red Indian did originate on this continent.

As a layman, I can neither completely reject nor entirely approve of any of these scientific opinions as set forth by

the eminent historians of the white race. However, I do believe that a certain amount of discrimination should be exercised between scientific discovery and scientific opinion.

Being a Lenni Lenape, I shall stand in the shadowy background and watch the interesting panorama of a new civilization as it continuously and so inexorably unfolds itself everywhere around me. And like my forefathers I have resolved to remain unmoved and unoffended by the many conflicting myths, the religious beliefs, the strange opinions, of the proud and insatiable Caucasians. . . . I shall try, at all times, to keep my mind imbued with the spirit of impassive and peaceful tolerance. Although, in this day and age, I wear the white man's garments, I eat the same food that he eats, I speak his language, I write like him, I work with him, I use his money, I have secured the franchise, I can vote for whom I please. But in spite of all this grafted refinement, I often thank our Great and Infinite Spirit (God) that I can still think and act like a Red Indian who feels really proud of his ancestry!

The opinions and the theories which I have to offer will no doubt be rudely cast aside as idle and fantastic dreams. Nevertheless, this tradition or story of mine is presented in the hope that it might, in some way or another, serve as an opening wedge toward a better understanding, a more friendly understanding, of a neglected, abused, and much misunderstood race.

## The "Walum Olum"

After studying a great deal of contemporary history, and after acquiring much new knowledge from interpreting ancient Indian legends and traditions, I have been impelled



Chief Big White Owl

ed to classify my people, the Lenni Lenape, the "the Children of the Lost Turtle Island." Why? Because this theory is just as good as any other. The Lenni Lenape are the only native people I know who actually have a recorded history. It is known as "Walum Olum," which means **Recorded Truth.** The work contains over 180 pictographs, and all of them are of very peculiar design and exceedingly beautiful and interesting.

The majority of the people of today believe that the old Indian picture writings and manuscripts were completely destroyed by the early white skinned robbers and invaders. That is definitely not the truth. Many of the most important records were rescued, hidden, and preserved for posterity by the Seers and the Tally-Keepers of that period and so exist today, and at least a few of these records will remain in the safe custody of the various Indian Secret Societies. The Walum Olum is just one of the many records that have been transcribed from hammered copper and gold leaf plaques, and from inscribed bas-relief etchings, and from hieroglyphical accounts of important events inscribed on wood and leather, and chiselled picture-writings on stone stelae and calendar stones.

## The Story of Creation

Dear Reader: Let us, in fancy, sit once more by the ancient Council Fire of the Lenni Lenape, the Grandfathers, the Original People, and listen to an Indian Prophet of other days. . . . The

Tally Maker and the Keeper of the Records is about to speak! We see him seated there beside the fire. Now he rises to his feet, swaying to the hypnotic and eerie rhythm of the deer hide drum. A strange light now gleams from that immobile face as he stands with outstretched arms, looking into the far horizon of the east, and he recites the old ceremonial remembrance, saying:

"O, most gracious, Mother Island—

The land of Turtle Men,  
Dear homeland of our Father's—

Silently, we mourn for Thee."

He stood there with uplifted arms for a while, and there was a great silence, it was a holy silence for he was praying from his heart. Then, turning toward the people, he said:

"Brothers and Sisters of the Lenni Lenape: This is a story which was handed down through countless generations. So, listen well, as I recite it to you, and keep it in your hearts. 'It seems, at first, there was an extended fog on the earth and beyond the earth, and there KITCHÉ MANITOU was. He made the sun, the moon, and the stars. He made all move evenly. Then the Wind Spirits became rebellious and quarrelled, each wanted to be better than the other, and all blew violently, after a time it cleared again, and the waters flowed off, far and strong. And groups of new islands appeared, and they did remain for many generations, and all was peaceful. Then, anew, spoke KITCHÉ MANITOU, a manitou to manitous, to beings, ever after HE was a Manitou to me, and grandfather. He gave the First Mother—Mother of All Beings—the EARTH. He gave the fishes, He gave the turtles, He gave the beasts, He gave the birds.

"But the Wicked Manitou made evil beings, monsters and enemies to men. The Power of Evil made the flies. He made the worms. He made the swine. He made the dogs. Now all beings were friendly. Truly the Manitou's were active, and kindly. To those very first men, they fetched them wives, and those first mothers, they fetched them food, when first they desired it.

"At this period all beings had cheerful knowledge, all had leisure, all thought in

gladness. But very secretly a great and terrible Evil Being, a Mighty Conjurer, descended upon the tranquil earth, and with Him came much wickedness, quarrelling and unhappiness. He brought bad weather. He brought sickness. He brought strife. He brought death. . . . All of this took place on the seven islands, beyond the great tide water, at first, in the beginning.'"

Now there is a short pause, but not for long. An Indian singer steps forth from his place to chant his mournful and soul-thrilling song. Haunting and weird though it seems, we find ourselves suddenly captivated and held spell-bound by the music of his dreams, but now the song is ended; and the Keeper of the Records is rising to his feet again. What poise! What dignity! He speaks:

## The Wicked Snake

"Brothers and Sisters of the Lenni Lenape: In the ages long ago, there was a Terrible Snake, and other monstrous creatures, evil to me. The terrible snake hated those who lived in that period, and greatly disturbed those whom he resented. They did much harm. They injured each other, both were not at peace with one another—the Turtles and the Snakes. Driven from their homes, the fought this cruel invader and murderer. But the Terrible Snake firmly resolved to harm the Turtle men. He brought three persons—his helpers. He brought the fiery and poisonous monster. He brought the rushing water. He brought the all-consuming Fire.

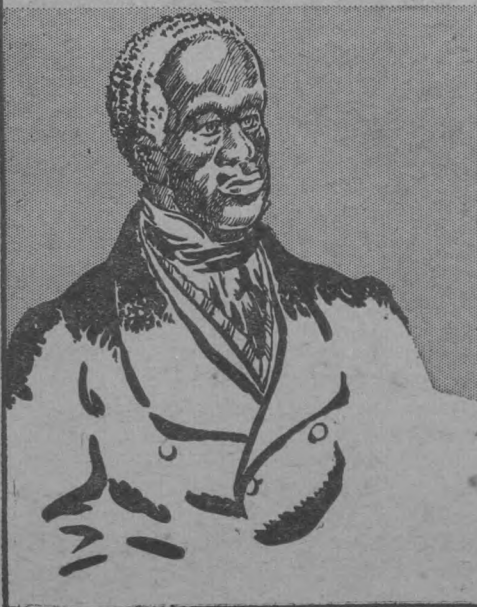
Between the hills and the valleys the fiery and poisonous monster roamed, and the water rushed and rushed, and the all-consuming fire was dashing and leaping, through and through, destroying much. Then, the great Nanabousha, the strong white one, grandfather of beings, grandfather of men, came upon the Turtle Island. And there he was, teaching, walking, and creating; and as he passed by he blessed the Turtle.

And it came to pass that all men and beings, went forth, they walked in floods and shallow waters, down stream thither to another island. There were many monster fishes and snakes, which ate some of them. At this time, a Manitou Woman came, she helped with her canoe, she brought the canoe, she helped

(Continued on Page 7)

## Valiant Lives

A SLAVE, PIERRE TOUSSAINT, WAS NEW YORK'S MOST OUTSTANDING NEGRO CATHOLIC FROM 1787 UNTIL HIS DEATH IN 1853. HE ATTENDED MASS DAILY AND HIS PRACTICAL WELFARE WORK WAS A MODEL OF CATHOLIC LAY ACTION.



## NEGRO LAYMAN



.. PIERRE ARRIVED IN NEW YORK FROM HAITI WITH THE BÉRARD FAMILY, POLITICAL REFUGEES. HE WAS HIS MASTER'S SECRETARY. A SKILLFUL HAIRDRESSER, TOUSSAINT TOOK UP THIS WORK WHEN THE DEATH OF HIS MASTER LEFT MADAME BÉRARD PENNILESS. HE DEVOTED HIS CONSIDERABLE EARNINGS TO THE SUPPORT OF MADAME BÉRARD UNTIL HER DEATH IN 1810..

## BY Griffiths

.. AFTER THE DEATH OF HIS WIFE AND NIECE, PIERRE DEVOTED HIS EARNINGS TO CHARITY, THE EXTENT OF WHICH WAS DISCOVERED ONLY AFTER HIS DEATH AT THE AGE OF 87. AT HIS FUNERAL MASS

THIS TRIBUTE WAS PAID HIM:

"THERE WERE FEW LEFT AMONG THE CLERGY SUPERIOR TO HIM IN ZEAL AND DEVOTION TO THE CHURCH AND FOR THE GLORY OF GOD; AMONG LAYMEN NOT ONE."



Harley Griffiths 1931 3952

QU'APPELLE VALLEY NEWS



Bambi, the pet deer of Lebret school.

A turnabout case of the deer stalking the hunter was seen on the farm of Albert Paquin, Lebret, recently.

Watching his father's cows come in one evening, Ernie Paquin spied a jumping deer among the animals. He rushed into the house to get his rifle. Unable to draw a bead on deer for fear of hitting one of the cows, he was forced to hold his fire until the herd was practically on top of him. Suddenly the deer saw the hunter. Instead of turning tail the animal bounded over to the astounded nimrod and started to lick his face.

It was later learned that the deer was a pet of the Indian school at Lebret.

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FILE HILLS AGENCY. — Baptisms: Margaret Therese, daughter of Joseph Bellegarde and of Katherine Keewatin, on Sept. 14.; Mary Betty, daughter of Frank Fayant and of Agnes Cooickit, on Oct. 19; Mary Alma, daughter of Norman Keewatin and of Harriet McLeod, on Oct. 19.

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PIAPOT RESERVE. — Baptisms: Constance, daughter of Alex Watetch and of Agathe Pascal, on Sept. 13; Anita, daughter of Robert Fourhorns and of Violet Lowe, on Oct. 20; Maxine Joan, daughter of Andr w Carrier and of M. Tapotat, on Nov. 8; Edith, daughter of Henry Ironchild and of Louise Lowe, on Nov. 8; Harry James, son of J. B. Desjarlais and of Edna Nanipawis, on Nov. 9; Linda, daughter of Jack Black-sioux and of Madeline Rock-thunder, on Nov. 9; Rita Joyce, daughter of Emile Dubois and of Liza Mentuck, on Sept. 14, at Muscowpitung.

COWESSES NEWS

MARIEVAL, Sask. — Our annual bazaar was held on Nov. 9-10-11; it was well attended, in spite of the bad weather. It cleared \$982.07. Our thanks to Isidore Agecoutay, Geo. D. and Frank Lerat, Geo. A. Delorme, Joseph Batza, Geo. Taillon, Amable Laferte, A. Melancon, and Jean Taillon, and to the ladies who have worked so devotedly to make the bazaar a success. We thank those who gave the prizes and the lunches served at the bazaar.

Mr. Leost, manager of our Co-op store, was taken to Melville Hospital on Monday, Dec. 1st. We wish him a prompt recovery.

Father G. Laviolette, O.M.I., preached our annual retreat for the pupils of both the Indian and the day schools.

Father Doyon, O.M.I., of Cumberland House, was a recent visitor at the mission.

Lorenzo Sparvier and Norman Delorme will spend the winter at a lumber camp.

LEBRET, Sask. — The Hon. Paul Martin, Minister of Health and Welfare, visited our school on Nov. 11, accompanied by Dr. Percy Moore, of Ottawa, and by Dr. A. B. Simes, of Fort Qu'Appelle. Our distinguished guest was deeply impressed by his visit at the school.

Mrs. Alice Weir, of Fort Qu'Appelle, teaches music twice a week at the school; she gives lessons in voice and piano. Mr. Sylvester Sieben is our new manual training instructor. The grade six and eight boys take carpentry, mechanics and blacksmithing lessons several times a week.

During the last days of October, Father Laviolette, formerly missionary at our school and editor of the Indian Missionary Record, preached the annual retreat to the 283 pupils of the school. We wish to thank Father Laviolette for his devotedness.

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SINTALUTA, Sask. — Priscilla, beloved daughter of Ed. Spencer and of Flora Thompson, passed away suddenly on Nov. 13. She was 13 years of age. Her death is deeply regretted by her parents and schoolmates. R.I.P. — On Oct. 4, Mary Rosaline, daughter of Gillespie and Georgina Eashappie, was christened.

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STANDING BUFFALO. — The bazaar at the Mission netted \$63. — The Ed. Chaske family, of Pipestone, Man., visited at Tony Tawiyaka's on Nov. 11, having visited their children at Lebret School. — Baptism: Mary Evelyn, daughter of Alec Goodwill, on Oct. 12; Joseph Sydney, son of John Goodwill, on Nov. 9.

DAY SCHOOL OPENED

CRANE RIVER, Man. — Due to the efforts of Fathers J. Lambert and Florentin, O.M.I., and to the numerous petitions sent by the Indians of Crane River a day school was opened here on September 2, with 18 pupils in attendance. Mr. Leon Joubert, of St. Pierre, Man., is our teacher.

The Indians of Crane River wish to express their thanks to the missionaries and to the Indian Affairs Branch for the erection of the school.

Archbishop Murray, of Winnipeg, confirmed 35 Catholics here recently.

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MEDICAL APPOINTMENTS

Dr. J.O. McFayden was appointed medical superintendent of the Carleton Agency, and he will reside at Prince-Albert.

Dr. Tucker was appointed for the Duck Lake Agency, and he is also stationed at Prince Albert.

A nursing station will be opened soon at Onion Lake, Sask., and another at Lac La Ronge.

THE GROUARD CO-OP

by Rev. G. FORCADE, O.M.I.

Concluded from last month

A Credit Union

The needs for a banking system was soon felt in for the Indians of this new and growing Community. The activity was organized and chartered under the name of: "THE GROUARD INDIAN SAVINGS AND CREDIT UNION LTD." Its purpose: to practice savings and to lend money to the needy.

The importance of co-operation was taught as it applied to the financial sphere. Saving was the order of the day as being the road to independence. And savings readily found their way into the Credit Union. The first savings deposit was sixteen cents. The second, was the price of a horse's tail. White horse hair sells well. The idea struck one of our promising members who had a white horse. The following day he brought his horses tail for which he got 35c. With this, he was proud to open his savings account. Later, Family Allowance cheques were deposited for the newly born that thereby, he too, might receive a higher education. We needed more educated people for the Co-op. That is now evident to the members.

Loans

The day the Grouard Indian Savings & Credit Union Ltd. had a savings deposit fund of one hundred dollars made up by the most destitute people imaginable, it began to extend credit; it began to make loans to those who needed money — little loans, of course, but they were helpful and the borrower, who was endorsed by another member of the Credit Union, felt he was not begging. He was making an honourable financial transaction upon which he was staking his word of honour that he would repay the borrowed money, capital and interest, on the promised date. The Credit Union is now two years old. It has done \$12,000.00 worth of business and has not lost a cent.

The Co-op organized a fur-trading post. According to one of its principles, it operates at cost, even in fur. The trappers no longer have to pile beaver pelts muzzle-high, to get a blanket and a pound of tea. The results have been, that competitive fur-buyers raised their prices.

A Co-op Housing Project.

Our new Community laid its corner stone in a field which the Mission kindly gave the Association. A housing project was organized to lodge and take care of these isolated people. Houses were moved from the bush into the Co-op Settlement. Through the Co-op Housing Project, three new homes were erected and immediately occupied. They were sold — interest free — on a montly rental basis.

Co-op Activities

Our Community has an amusement, privately owned. Our Indians can play pool and amuse themselves without fearing the unpleasant remarks of an unsympathetic White Man.

The Co-op has its ambulance service, its Public Sweat Bath and, above all, its own Post Office, the Grouard Mission P.O., Alta.

Results of the Co-op

A Co-op is not a reserve, it is not a trap-line, it is not a ration, and to be sure, it is anything but a "one hoss shay". All for each and each for all is one of the first principles of a Co-op. Our Indians are proud of their institution. They realize that they have accomplished jointly that which they never could have realized single-handed. They are proud to think that their individual share has been a personal contribution to the happiness of the entire community.

The members have to conduct the entire business themselves, bearing the full weight of the responsibilities. Having to live up to the rules and regulations of the Co-op, they have submitted themselves willingly to the disciplinary procedures of the organization and this has taught them order, rule and administration.



A common interest in the Co-op, though merely financial at first, has brought them closely together. This fellowship has very noticeably improved their manners and morals.

The Co-op has been a profitable enterprise. Last year, it did \$45,000.00 worth of business. It has already credited its member-purchasers with dividends which it will refund as soon as it is debt-free. The Co-op gives the poor man a chance. The poor man cannot invest money in the CPR — nor can our Indians. Yet, poor or rich, every one must live. He must spend money to feed his family. A Co-op member receives dividends, not on the amount he has invested but rather on the sum of his purchases in the Co-op. The surplusses of the Co-op are distributed to the members proportionally to their patronage.

The Co-op sells for cash only. That is another principle of salvation for the Indian, who had always mortgaged his future. Our Indians have bought for cash. They have paid no more than anywhere else for their commodities, and they themselves have reaped the profits over the bargain. This cash business has made free citizens of our Indians; it has eventually rescued them from the clutches of other merchants who had imprisoned them in debt until they almost owned them, body and soul.

Physical assistance is of primary importance to the Indian. The Co-op has taken care of it. It has always sup-

plied them with good food for their table, making it a point to handle at all times fresh fruit and vegetables. Those who have been employed in the Co-op have been more fortunate than others. Having more purchasing power, they have been able to afford more and better food which Indians can also enjoy. Through the Credit Union Study Club, by means of lectures and films, lessons in diet, hygiene, house gardening, etc., were received with real interest and profit. The Co-op has sold fresh vegetables, furniture and paint in large quantities.

Future Hopes

The hopes for the future of the Co-op are only bits of sweet. The story which has just been told may convey an impression that everything has been accomplished. In reality, the operations of the Co-op are on a very small scale as compared to the needs of the population.

We have not been able yet to organize Co-op employment for the men. That is a very sad state of affairs. It is true that the men have given their women moral support. Yet they could do a lot more. Serious attempts were made to organize a Co-op Lumber Mill but our efforts were stillborn. The Co-op is not debt-free. It would be unwise for it to entangle itself into greater liabilities.

It stands to reason that a business institution which has just four years ago begun with an initial capital of \$15.00 should still be under-capitalized. This under-capitalization is seriously blocking our development. We have a happy community, but it is far too small. There are others who would like to "enter into the fold"; they must wait for the day that the Co-op will expand and offer them a livelihood.

A Co-op with an efficient staff usually grows rapidly. Such is not the case of the Grouard Co-op. Owing to the nature of the people we are working with, the Co-op business is not as profitable as it could be. They will require more and more training. Then again, our employees are often tempted to listen to the "call of the wild". The number of employees in the Co-op ranges anywhere, at any time, from two to twenty.

There is also something very hopeful about the Grouard Co-op Organization. It has given faith to its members, has improved their lives, has created an atmosphere of happiness all around; it is leading its members on an upward march to a higher civilization by offering them the means of a livelihood and a better Community life.

At the Crossroads

Once upon a time, the Indians of this community lived in tribes. This tribal life was the beginning of a civilization. Then the missionaries came and assisted them in their primitive endeavors. No one will question the value nor the results of this assistance. Later, Treaties were made to enhance previous achievements. The Treaties are already under revision. Once again we are at crossroads in Indian History. Let us only hope that we are heralding today as the dawn of a better age for the Indian. The twilight of a civilization that has already its course.



# The Trail of Hanpa

by Ablo-Hoksila and Woonkapi-Sni

## CHAPTER VI – THE CHARITABLE ONE

the story to now: Daniel Little (Hanpa), grandson of the Sun-  
beamer, brought up in a Government Indian school, returns to  
Wood Mountain quite bewildered by his education. His grand-  
father wants him to marry the Doe-Maiden, daughter of a Lakota  
man and of a white man. At the death of his grandfather Daniel  
sawed a great sorrow, and although he loved the Doe-Maiden,  
he left his home, with his friend, Toto, and went to Poplar, Mon-  
ta, where he meets attractive Pauline Ramsay.

The Doctor soon made Mrs. Ramsay comfortable; the injury was not serious. After he left, Mrs. Ramsay invited Daniel to stay around for a while:

"Could you look after my horses and my cattle for a few days", she pleaded, "my helpers are all at the Grass dance, and I would like it very much if you spared a few hours every morning and afternoon on my ranch, until I get well again."

Daniel did not hesitate to accept. He did not like to remain idle during the day, and he knew very few people around Poplar, and the main activities at the Lakota camp were held at night. Work would help him keep his mind off the recent loss of his grandfather, he thought.

Mrs. Ramsay was very pleased with Daniel's laconic answer: "Yes I will be glad to help you out".

She asked Daniel where he was from, and enquired about his family. "My grandfather was the only relative I had" Daniel answered sadly. "he has passed away recently; I am all alone, except for a friend of mine, Toto, who is here with me." "Can you ask him to come and help too?" asked Mrs. Ramsay. "I guess he'd come if you need him", replied Daniel.

The woman agreed; she comforted Daniel on his work. "You see Mister Daniel," she added: "I am all alone since my husband died. He was killed in the war, at Meuse... I have no children, so I thought I would keep the ranch going... I cannot always get the help I need, and I am very grateful to you for willing to help me. You are a godsend at this time...!"

Daniel listened in silence, admiring the luxurious furniture in the ranch home. He understood what it meant to be all alone, and deep in his heart he sympathized with Mrs. Ramsay. He never raised his eyes on the young widow, but her voice was like music to his ears, and it set his heart to joy.

Daniel rode back to the camp and spoke to his friend Mrs. Ramsay's offer. Toto laughed out: "So now you are a white woman who

is setting your heart on fire... Be sensible, pal! Have we come here to work for the first lady rancher who happens by the way? Let us hit the trail... this idea of working does not agree with me. Why did you ever say yes to your Mrs. Ramsay, and why on earth did you drag me into this?"

Daniel felt anger in his pal's voice. "I guess I could not refuse her", he replied, "besides, you don't have to come if you don't like to. But it would not hurt you to work a little. We will need the money for the Wood Mountain rodeo this summer."

"It is not the money you are after", taunted Toto, "You really want to forget some one, and you fell for the hard-luck story of this poor helpless woman... bah! I guess I'd better go and see for myself, but only for today. I'll see to it that you don't go back there to-morrow."

The two friends agreed. They went over to the Ramsay ranch, but after the work was done, they excused themselves when they were asked to have supper.

"Will you boys come back to-morrow?" asked Mrs. Ramsay. "I guess I will", replied Daniel. "I don't know", answered Toto.

He looked at Daniel, studying his face and smiling ironically: "We are going to the camp now; we are taking in the big pow-wow tonight". And to Mrs. Ramsay: "It is too bad you cannot come..."

As the two friends were on the trail Toto remarked: "I am sure you are going back there tomorrow. You should have noticed how she looked at you. Does she like you!... she beamed when you told her you'd be back. She is a nice woman, and so young and so beautiful... but she is not for you, if I can help it".

Daniel did not reply. His admiration for the white woman was growing deeper the more he thought of her. She was so attractive, with her winning smile and gracious ways, she made him forget the sorrowful past. Even the spirit of the Doe-Maiden had deserted him. He should not return, even if he had promised.

On the way to the Indian

encampment they met Little-Wounded. Daniel drew him aside and asked him: "What do you think of the white woman called Ramsay, father? "We call her Waonsila (the Charitable One)", answered the old man, "she is 'lila waste' (very good), many a white man has his heart set on her..." he mused; "she treats us Indians very kindly, and we feel she belongs, in a way to our people."

This compliment to Mrs. Ramsay set Daniel's heart throbbing. Could it be that he was falling in love with her... he asked himself. Toto drew him out of this pensive mood: "Hey! pal, forget it all. To-morrow we hit the trail".

And as the two riders trotted their mounts on the winding road, a stream of dust trailing in their wake, one could hear the voice of Toto rolling deep and rich: "Every day along about evening,

When the sun's light begins to fail,  
I ride through the slumbering shadows  
Along the Navajo trail..."

But Daniel did not join in the chorus... he was at a fork on the trail of his life, and he did not know which way to go.

(To be continued)

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The proper appellation of the Sioux in Canada and in the Northern United States is: DAKOTA, comprising the Santees, the Yanktons and the Tetons. The Assiniboines originated from the Yanktons.

(Concluded from Page 5)

all, as she sang the people came and came. 'O, Nanabousha, O, Nanabousha, grandfather of all, grandfather of beings, grandfather of men, grandfather of the Turtle.'

"Now the Lenni Lenape were together on the Turtle, like brothers. Frightened on the Turtle, they fastened on the Turtle, they prayed on the Turtle—that what was spoiled should be restored. And lo! the water ran off, the earth dried, the waters were at rest, all was silence, and the Terrible Snake and his helpers, departed, and there was peace again.

"Brothers and Friends: The ancient Council Fire of the Lenni Lenape now stands adjourned. And if the GREAT SPIRIT wills it to be so, we shall light our Council Fire again in the near future. I Have Spoken."

## ST. PHILIP'S, SASKATCHEWAN



Left to right, Chief Quewezance, Father Tétrault, Father A. Ruest, and Councillor Kitcimonnia.

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ST. PHILIP'S, Sask. — Rev. Fr. Tétrault, O.M.I., has left us for Northome, Minn., after five years of devoted service as principal of our Indian school. Under his administration the Indian school has been greatly improved and a new wing has been built. The parish residence has been restored, and the farm has been expanded. We are also grateful to Bro. Lacasse for his work in connection with the building program.

Father A. Ruest, O.M.I., is the principal of the Schol; we are happy to have him with us; he was formerly our missionary. Father G. Jeannotte is the pastor of the white parish of St. Philip's.

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### DEATH OF MRS. A. QUEWEZANCE

We regret the passing of Mrs. Antoine Quewezance, after a long illness. Mrs. Quewezance, nee Mary Stevenson, was one of the first pupils of Pelly trail, founded by Father Decorby. Mary was married by Father Ruelle to Antoine Quewezance, also an ex-pupil of St. Philip's.

William Musqua has returned from Fort Qu'Appelle hospital, his health greatly improved.

Cyril Quewezance has been sorely tried recently; a child of his met with a serious accident and to be hospitalized; his wife broke her arm as she tripped on the stairs at home.

## COOTCHICHING RESERVE NEWS

FORT FRANCES, Ont. — The marriage of Alphonse Linklater and Rosanne Jourdain was blessed by Father de Varennes on Oct. 20.—The Mathieu sawmill closed for the season on Nov. 1st.—Chief Simeon Jourdain is very ill.—A bingo was held by the ladies of St. Ann on Nov. 16, net proceeds were \$72 for the church.

We regret deeply the loss of our church by fire (see Page 3), it is a great loss for our people; we hope for the co-operation of our fellow Catholics, while and Indian, will be appreciated. We wish to rebuild our church in the spring.—(Paul Bruyere, Corr., K.C. Editorial B'd.)

\*\*\*

### OH! JUST LISTEN

On Friday morning Oct. 17 we were all working very hard in school. Father Principal came in our class-room and requested everyone to be in the room, and here are the exact words he used: "I have heard that you were bad pupils, that you never listen to the teachers and never say

your prayers well.—That is the reason I am here. For this Our long faces were suddenly changed to merry laughter. ... You will have a Holiday" Applause filled the room, while we were clapping and showing our approval and thanks for this splendid idea.

In two minutes the whole school was out. Two busses were waiting to take us to the Point where we spent a real grand picnic—temperature and weather were just ideal. Games were played, prizes were given and what about our lunch! Pictures were taken of our jolly holiday.

Too soon, at 6 o'clock, the two busses were on the picnic grounds to bring us back to school.

Do you know where we had our supper? Outside by the moonlight, a little camp-fire was set and we each toasted bread. Couldn't we ask any better? — After benediction Father Monge gave us a final treat in playing the mandoline for half an hour.

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